

Sutta Translation

📅 Sunday, 09 May 2010 11:06 | 👤 Author: Administrator | 📄 🖨️ 📧



Suttas contain the original teachings of the Buddha preserved by the Buddhists until today in the Pali language. Please [CLICK HERE](#) to find out more about the history.

The translation of the Pali Canon into English was done by the Pali text Society London fairly recently, in the late 19th century. These translations, however, contain mistakes in comprehension of the original texts, which were the teachings of the Buddha. This has resulted in the many mis-interpretations of Buddhism commonly available today.

Bhante M. Punnaji had taken the initiatives to go back to the original Pali canon and with his close acquaintance with the Pali language, due to his mother tongue being close to Pali, together with his vast knowledge of modern science, Medicine, Western Philosophy, Psychology & comparative religion, and also his experience in meditation, he had managed to interpret the Suttas very much close to its original meaning and essence. What has come out is a wonderfully advance, very modern, and very scientific form of Buddhism, which is also very psychological and therapeutic.

Indeed, this is a rare opportunity for everyone of us to understand the meaning of life and to gain the proper direction in life. We hope you are able to tremendously benefit from this and be able to share it with your loved ones, and who ever is capable of comprehending its importance.

The of Buddha's First Discourse

Dhammacakkappavattana Sutta-The Formula of the Revolution of the Wheel of Experience Translated by Venerable Punnaji

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THUS I HAVE HEARD:

The Sublime One was living in Banares Isipatana at Migadaye. While there, the Sublime One addressed the Renunciates:

"These two extremes should be avoided by the progressor:

1. The devotion that is dependence on the pleasure in sense pleasures which is inferior, secular, common, not extra-ordinary, and futile.
2. The devotion that is self-mortification, which is uneasy, not extra-ordinary, and futile.

Without entering on these two extremes the Realized One is super-awakened to the Middle Path which bestows vision, bestows understanding, which evolves into inner tranquility, to super-understanding, to Awakening, and to Serenity (Nirvana).

What, Renunciates, is this Middle Path which the Realized One has super-awakened to? Which bestows vision, bestows understanding...?

It is this extra-ordinary Eightfold Way, namely:

1. Harmonious perspective
2. Harmonious visualization
3. Harmonious speech
4. Harmonious action
5. Harmonious practice
6. Harmonious awareness
8. Harmonious mental repose

This, Renunciates, is the Middle Path which the Realized One has super-awakened to, which bestows vision...

This Renunciates, is the Extra-Ordinary Truth of Unease

1. Birth is unease
2. Decay is unease
3. Disease is unease
4. Death is unease
5. Association with the unpleasant is unease
6. disassociation from the pleasant is unease
7. Non-fulfillment of desire is unease

In essence, the five aggregates of identification are unease.

This, Renunciates, is the Extra-Ordinary Truth of the Arising of Unease: That which is the recurring urge accompanied by pleasure and passion, finding pleasure everywhere. Namely:

1. The urge for sense desire
2. The urge for existence
3. The urge for non-existence

This, Renunciates, is the Extra-Ordinary Truth of the Stopping of Unease: Whatever is the non-residual, dispassionate, stopping of that urge; it's sacrifice, it's complete renunciation, and the freedom and disattachment from it.

This, Renunciates, is the Extra-Ordinary Truth of the Path leading to the stopping of Unease.

It is the extra-Ordinary Eightfold Way, namely: Harmonious perspective; Harmonious visualization; Harmonious speech; Harmonious action; Harmonious practice; Harmonious awareness; Harmonious mental repose."

The Revolution of the Wheel of Experience from Unease to Ease

1.1. With the realization, 'This is the Extra-Ordinary Truth of Unease', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

2.2. With the realization, 'This Extra-Ordinary Truth of Unease is to be completely understood', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

3.3. With the realization, 'This Extra-Ordinary Truth of Unease has been completely understood',

Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

1.4. With the realization, 'This is the Extra-Ordinary Truth of the Arising of Unease', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

2.5. With the realization, 'This Extra-Ordinary Truth of the Arising of Unease is to be given up', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

3.6. With the realization, 'This Extra-Ordinary Truth of the Arising of Unease has been given up', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

1.7. With the realization, 'This is the Extra-Ordinary Truth of the Stopping of Unease', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

2.8. With the realization, 'This Extra-Ordinary Truth of the Stopping of Unease is to be realized (in action)', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

3.9. With the realization, 'This Extra-Ordinary Truth of the Stopping of Unease has been realized (in action)', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

1.10. With the realization, 'This is the Extra-Ordinary Truth of the Path leading to the Stopping of Unease', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

2.11. With the realization, 'This Extra-Ordinary Truth of the Path leading to the Stopping of Unease is to be developed', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

3.12. With the realization, 'This Extra-Ordinary Truth of the Path leading to Arising of Unease has been developed', Renunciates, an eye (vision) arose in me, understanding arose, prime understanding arose, sentience arose, light arose, concerning experience, unheard of before.

So long, Renunciates, as these four Extra-Ordinary Truths did not become clear to me through this twelve-fold tripple revolutionary Understanding and Vision of how things have come to exist, I did not know[1] that in the world consisting of gods, devils, Gods, saints, priests, and the common people, of celestial and human beings, I am one, super-awakened to that Unsurpassble Harmonious Awareness. When, Renunciates, these four Extra-Ordinary Truths became clear to me through this twelve-fold triple revolutionary Understanding and vision of how things have come to exist, then I knew[1] that in the world consisting of gods, devils, Gods, saints, priests, and the common people, of celestial and human beings, I am one super-awakened to that Unsurpassable Harmonious Awakening.

Understanding and vision has arisen in me; unexcitable is my emotional freedom; this is my last birth; no more are these recurrences of existence.

Thus spoke the Sublime One. Approving, the group of five renunciates were extremely delighted with what the Sublime One spoke.

While being spoken to, in this way of expression, the undefiled, unstained eye of (vision) of experience arose for the Venerable Kondanna: 'What ever is experienced as arisen, all that is experienced (also) as stopped.'

New York City, 1979

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Introduction to the Buddhist "Bible"

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The original teachings of the Buddha is recorded under 3 categories called The Tipitaka

Tipitaka ('Ti' = 3; 'pitaka' = basket) is an extensive body of Canonical Pali literature in which are enshrined the Teachings of Gotama the Buddha, which has been expounded for forty-five years from the time of His "Great Awakening" to his "Great transcendent quietus" (Mahaparinibbana).

These discourses of the Buddha cover a wide range of subjects delivered by the Buddha on various occasions to the monastic and lay disciples.

Even from the earliest times the teachings of the Buddha have been presented in a systematized form to facilitate comprehension and memorization, since then the disciples have carried them by rote and memory and passed on the Teachings from generation to generation. Almost immediately after the Mahaparinibbana of the Buddha, the great disciples Ananda and Upali recited all the Sutta and vinaya Teachings of their Master, which they had collected and preserved very carefully, as they were appointed by the Buddha as guardians of the Dhamma; Ananda for Sutta and Upali for Vinaya.

The general dialogues and sermons delivered to both monastic and lay disciples have been collected and classified in the great division known as the **SUTTA PITAKA**.

The great division containing rules of conduct for male and female monastics is called the **VINAYA PITAKA**.

The different interpretations of the Buddha's Teaching, laid down in systematic form, by different schools of Theravada Buddhism, come under the great division known as the **ABHIDHAMMA PITAKA**. ABHIDHAMMA deals with the important teaching of the Buddha referred to as Anatta by the Theravadins, while the Mahayanists call it sunnata.

The **Tipitaka**, consisting of the **sutta**, **vinaya** and **abhidhamma**, which is also called the **Pali Canon**, together with **commentaries** forms the huge collection of literary works which the monastic community has to learn, study and memorize and preserve it as a duty for the benefit of the world at large, from generation to generation. This great community called the **Maha Sangha**, which is the third part of the Buddhist **Holy Trinity** becomes the vehicle that carries the Dhamma to the world and the future. The Buddhist Holy Trinity also called the **Triple Refuge** and **Triple Gem** is the **Buddha** the **Dhamma** and the **Sangha**.

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